[4.]

A

LETTER

FOUND IN

UTOPIA.

And from thence recommended by a very good hand to the perusal of the Publisher.

Wherein (among other things) a candid Testimony to Mr. *Sterryes* learned and accurate Discourse of *the Freedom of the will*, lately Printed: As also some reflections upon *Contending* or *Disputing* (as of late) about matters of *RELIGION*.

With a *POSTSCRIPT* to the *READER*.

Published to undeceive and quiet the minds of the People.

By one that pities th'*Inscription* upon th'*Athenian Altar*.

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1. Cor. 1.20. *Where is the Disputer of this World?*

Job 15.31. *Let not him that is deceived trust in vanity, for vanity shall be his recompence.*

Isa. 44.20. *--- He feedeth on ashes: A deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a Lye in my right hand.*

All things *Superable* below him that is *Insuperable*:

and

All things *Finite* below him that is *Infinite*.

Bonitas invicti non vincitur, & infinita misericordia non finitur. Fulgent. ad Mon.

Diffudisti per omnem mundum religiosi nominis membra religionis vim non habentia. Salvian. ad Eccles. Cathol. *Eccloing to* 2 Tim. 3. 5.

Qui *Cœlum* dependenter habet in *Revolutionibus* suis, varie sibi influentias impartialiter exhibere tanquam Principi in terris, aut Potentatui amplissimo: Is *Terram* similiter queat expectare in *Laboribus* suis, fructum ipsius præmaturum sibi producere; idque tempore tempestivo; absque omni solicitudine, vel timore, sive Hominis, aut Bestiæ. *G. Americanus Protomartyr.*

Printed in the Year 1675.

L

The Publiſhers PREFACE OR APOLOGY.

THe following *Letter* might *have* waited *ſooner* upon the *World*, had the *livelineſs* of the [a] *Hebrew women* been upon it, and *nothing* to *hinder* the *celerity* of its *Production*; but it *frequently* ſo falls out *among men*, that uſeful things have but *ſlow beginnings*, and a Progreſs *proportionable* in their *going on* to maturity: *Jonah's* [b] *gourd* (under which he was *willing* to ſhade *himſelf* as *long*

[a] *Exod.* 1. 19.

[b] *Jon.* 4. 6.

as

as he could) *came up in a night, and perished in a night*; and it may well *serve* as an *Embleme* for things of a lower *value*, or such as the darkness of the *night* produces, and that *cannot* endure the *light* of the day: much *might* be said about *matters* of that *nature*, that come forth *suddenly*, and vanish *accordingly*, the *ordinary* fate of such [c] *wordly Rudiments, as perish in the using*, and that are *seldom* long lived.

Lucifugæ.

[c] *Col.* 2. 8, 20, 22.

But when the *Prophet* comes to speak of *Sions peculiar and supernatural Birth-right*, he says, [d] *That before she travailed, she brought forth; before her pain came, she was delivered of a Man*-child: well may this be *attended* with the *succeeding* Queries: *Who hath heard such a thing? Shall the earth be made to bring forth in one day? Shall a Nation be born at once?* Surely

[d] *Isa.* 66. 7, 8.

ly

ly this can *never* or no *where* else be, but where *Time* and *Eternity* are *coupled* together in *marriage*: [e] the *beginning* and the *end*, the *first* and the *last*, the *highest* and the *lowest*, the [f] most *antient* and *honourable*, with things *not yet done*, or of [g] *no account* in the worlds *estimation*; *when* [h] *a little one shall become a thousand, and a small one a strong Nation*, and [i] *the remnant of Jacob in the midst of many people: as a Dew from the Lord, that waiteth not for man, nor tarrieth for the sons of men*; and all this most *amply*, as well as most *compendiously*, in Him, who *makes* the *Heavens* and the *Earth* to be but one *Globe*, or *God* and *Man*, to be but one *intire Being*, or most *complete Subsistence*, in *CHRIST OUR LORD* for ever.

e *Rev.* 22. 13.
f *Esa.* 46. 9, 10.
g 1 *Cor.* 1. 28.
h *Isa.* 60. 22.
i *Mic.* 5. 7. comp. with *Job.* 38. 28.

If such a *thing* as this be *creeping* or *stealing* upon the World like [k] *a thief in*

k *Rev.* 16. 15.

* Luk. 1. 35. *in the night*, to * *umbrage* all the dark
l Eph. 1. 10. *shades* of the *Creature*, and to l *gather* up, all that is but *seemingly* such, in-
m Heb. 1. 3. to the *full* m *Brightness of the Fathers Glory*, in Him, that *Really* is so. And if a savoury *Specimen* or *Tryal* hereof be *candidly imparted* to us, in and by the *ensuing Epistle*, let no man run among the *Plot-mongers* of the World for some *execrable Stratagem* or *Hell-bred Device*, whereby to *elude* the Discovery: For the Thing (in it self) is *Spiritual* and *Heavenly*, and of a *Divine Nature*. (falling sweetly upon
n. Deut. 32. 2. us, *like the* n *Dew upon the grass, or small rain upon the tender herbs*) and such *must they be*, that can *give it* any more than *a civil Entertainment*: and yet *surely* such there are, that can *open*
o Job 31. 32. Heb. 13. 2. *their doors* to such o *Strangers* as these, and be *mighty glad* of their Company; neither *can there* be in it matter of

of *Diſparagement*, or *Diſcouragement*, or *Prejudice*, or *Diſadvantage* in the *leaſt* to any, but *ſuch* as either [p] *do not*, or *cannot*, or [r] *will not* underſtand it; ſince of this *kind of* [ſ] *Learning* (above *all* the reſt) it is moſt *truly* and *properly* ſaid, that ----*non habet inimicum præter ignorantem*, i.e. it hath no *enemy* beſides the *ignorant man*, and one whoſe *ignorance is the mother of his Devotion*.

p 1 *Cor.* 2. 14.
r *Exod.* 5.2. *Jer.* 44.16. 1 *Joh* 5.20.
ſ *Iſa.* 50. 4. *John* 6.45. 1 *Theſ.* 4 9. Θεοδίδακτοι.

THE

The Letter.

Worthy Sir:

I Received your *Love* in the *Lines* and * *Book* you ſent me (for ſo I do with much *thankfulneſs* acknowledge and interpret your *accoſting* me with ſo *free* and *large* and *noble* a Preſent) the *poſthumous* Work of a *Perſon* that was indeed *of an* (a) *excellent Spirit*, whereby (b) *He being dead yet ſpeaketh*; as a Man *of rich* and rare Endowment; *a Star of the firſt Magnitude*, among thoſe *that* were *able* to ſee him, and *underſtand* his worth: I have not yet *had time* to read the *Book* throughout, but from what I have *ſedulouſly*, and with *great delight* peruſed, I ſhould not ſtick to *aſſert* (if that might *ſignifie* any thing) that the ſame *Divine Glory* appears in the *Work*, that was formerly wont *to* (c) *ſhine* upon *the face of the Workman* in all the true *Lineaments* of the moſt *perfect*

* A Diſcourſe of the *Freedom of the Will*, by Mr. *P. S*

a *Prov.* 17. 27.
b *Heb.* 11. 4.

c *Eccleſ.* 8.

and well-*accompliſhed* Beauty: It needs not to be *denied* but that the ſame *Vail* that was upon his *Speakings* may ſtill *abide* upon his *Writings*, like
2 *Cor.* 3. 13, 14. that upon *the* (d) *face of Moſes*, which the *Apoſtle* tells us, is to this day *remaining* untaken away, and that it cannot be *removed* till Chriſt himſelf *removes* it; *which vail*, he ſays, *is done away in Chriſt*. The
Iſa. 25. 6, 7. Prophet *Iſaiah* likewiſe ſpeaks of (e) *a vail that is ſpread over all Nations, and a covering caſt over*
Gen. 22. 14. *K.* 19. 8. *Iſa* 63. 15. *Pſal.* 26. 8. *all people*, which is not to be *deſtroyed* or ſwallowed up, but in the *Mount of God*, the *Mountain* of his *Holineſs*, or *place where his Honour dwells*; where he makes us *a Feaſt of fat things*, of *wines on the lees*, of *fat things full of marrow*, of *wines on the lees well refined*, &c. And the truth is, let men *dream* and divine, or *conjecture* what they *pleaſe* to the *contrary*, yet this is *very certain*, That all *manner* of *vails* and *coverings* whatſoever, can never be *deſtroyed ſwallowed up*, or *quite taken a-*
Mal. 4. 2. *way*, till (f) *the Sun of Righteouſneſs ariſe with healing in his wings*, and freedom of *good will* upon us.

But (dear & loving Sir) there is *a paſſage* in yours that I do not ſo well *apprehend* the meaning of, and you will not, I hope, be *offended* at my *paraphraſing* upon it (as briefly as I may) in order to a *right underſtanding*: Whereas you ſay in your Letter,

That

That the preſent time is very dark: I ſuppoſe you meant it to be ſo, only to thoſe that are in the dark, [g] *whoſe minds the god of this world hath blinded*; otherwiſe to thoſe *that* [h] *were ſometimes darkneſs, but are now made light in the Lord*, the preſent time is as *lightſom* to them, as any that *ever was*, or *ſhall be*; for if we rightly *profeſs and confeſs* him, [i] *that is, and was, & is to come*, and yet [k] *yeſterday, and to day, and the ſame for evermore*; then we *cannot* but *underſtand* and ſee plainly, that neither *Miniſtrations paſt*, nor any that are to *come*, can *make* any the leaſt *change* or alteration upon that *complete ſubſiſtence*, or being that *we have in Him*, [l] who is *Head over all things unto the Church, which is his Body, the fulneſs of him that filleth all in all*; if we can *witneſs*, and bear forth this *teſtimony* to the world, That [m] the ſame *God who commanded the light to ſhine out of darkneſs* (in that great *early* day, or *morning* of the world) *hath ſhined into our hearts the light of the knowledge of the Glory of God in the face of Jeſus Chriſt*, and if by vertue of this *light* we can clearly *diſcern*, and do know, *that our GREAT* [n] *REDEEMER liveth*, who *by* [o] *one Offering hath perfected for ever*, as many as come by *faith* unto him. So

g 2 *Cor.* 4. 9.
h *Eph.* 5. 8.
i *Revel.* 1. 4.
k *Heb.* 13. 8.
l *Eph.* 1. 22, 23.
m 2 *Cor.* 4. 6
c *Job* 19. 25.
o *Heb.* 10. 14.

p *Exod.* 15. 1,20. *Job.* 38 7. that now we can ſing *triumphantly* with p *Moſes* and *Miriam*, and all thoſe *bright morning Stars*, and bleſſed ones of God, unto the *praiſe* and glory of that one *great* and *good work* of his (wherein *we are* q *created in Chriſt Jeſus*) as having neither *ſuperfluity* nor *defect* in it; r *Tim* 3.17. and that *the man of God* is thus *made perfect*, and ſo *throughly furniſhed* unto all *good works* t *Col.*4 12. (in that one) that he muſt needs *ſtand* t *complete for ever* in all the *whole* mind, and *counſel*, and will of our Heavenly Father: If theſe things be *known* to us, and *believed* on by us, how then comes it to paſs, that we are ſo *mightily* troubled, *moleſted*, or diſquieted about all that *darkneſs*, and *weakneſs*, and *want*, and *imperfection* that we *find* to be in our ſelves, and that the *thoughts* hereof do *frequently* make us ſo exceeding *wretched* and miſerable? ſince *all theſe things* (or Privations rather) are familiarly *known* among Believers, to be ſo *diſpoſed* and ordered by *the wiſdom of the Almighty*, as to *become* the ſole Inlets, or *Entrance* into all that *Light*, and *Strength*, and *Beauty*, and *Glory*, and *fulneſs of Sufficiencie*, that is *only* to be t *Col.* 1, 19. found in *God alone* (*in that way of* t *Chriſt eternally*) and no where elſe beſides.

And

And in *that Day* (that *great day of the Lord*) wherein *these things* are thus made *manifeſt*, *finiſhed*, or done for us, and in us, u *He that is feebleſt in Jeruſalem ſhall be as David* [w a *King*, a *Leader*, a *valiant man*, z *a ſweet ſinger in Iſrael*] *and the houſe of David as God*, or as the Mighties (for ſo the *word* is plural) and *as the Angel of the Lord before* [Them] ſince *every* one of theſe, is *now* as the Angel, or *Meſſenger* of the Lord *before* the reſt of the Congregation, or as the *Angel of the Lord* before [Him] ſo it may alſo be read, that is, a Meſſenger, or *Embaſſador*, like his Servant a *John*, *to prepare*, or *made ready his way before him*: it being the *Angel*, or *Meſſenger* of the Lord (and he only) that rightly *knows* & underſtands how to *bring down* every high Mountain, and how to *lift up* every low valley, and to make this an *high-way* for the *Royalty of our King* to paſs upon in the wilderneſs: And this is that *real Glory* now, that the *world* can neither give, *receive*, or take away. And yet b *this Honour have all his Saints*. *Praiſe we the Lord.*

u *Zach.* 12. 8. w *Pſal.* 2.6. x 78.72. y 1 *Sam.* 18. 7. z 2 *Sam.* 23.1. a *Luke* 3. 2, 4 5. *Mal.* 3.1. *Mat.* 11.10. b *Pſal.* 149. 9.

Having thus *ſettled* the main, and that which (in the *love* and diſtinct *knowledge* of it) is of *infinite* conſequence and *concernment* to the *Souls* of men: In the next place, *Sir*, yours

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mentions the name of one, that I have not heard of *a long time before*, that is Mr. *W. L.* * There are ſo many *years elapſed* ſince I had *any report*, either from, or *concerning* him till now, that I began *to think*, and was ready *to conclude*, that either ſome *diſeaſe*, or ſome ſad *caſualty* or other *incident* to mankind, might have *carried* him quite away from us, and *lodged* him in the *Grave*; but now I *perceive* by yours, he is *alive* ſtill, and lately *come forth* upon me with *A Tale of a Tub*; and becauſe (it ſeems) he was not *willing* to give *himſelf* any more trouble, he took (I ſuppoſe) what came *next hand*, or what firſt *fell upon his mind* in order to the *buſineſs*, and ſo *puts me* into *Diogenes* his Tub, as the fitteſt *Receptacle*, or hiding place for me, in his own *private* judgment. Now, *Sir*, as to this, *knowing* him to be an [c] *old man* (that *I ſpeak of*) and [d] *full of days*, and that the *infirmities of Age* cannot chuſe but be either *more or leſs* upon him, poſſibly at *ſome times*, or in *ſome caſes*, he may not have *his* [e] *ſenſes ſo well exerciſed* as they ſhould be; however *having* been an intimate *familiar* friend, and one of *antient acquaintance* with us, and a very *honeſt* well-diſpoſed *Gentleman*, let us try (*if you pleaſe*) whether we may not *help him a little* at this *dead*, or dying *lift*. To

* *Who congratulates, you ſay, my return from* Diogenes *his* Tub, *&c.*

Diogenes *his* Tub *rehearſed and tranſpoſed.*

c *Levit.* 19. 32.
1 *Sam* 2. 32
d *Job.* 42. 17

e *Heb.* 5. 14.

To this *purpoſe*, I remember very well, that he who *writes the life* of that *Diogenes*, that he ſpeaks of, *among other things*, hath this *memorable paſſage* concerning him: He ſays, that on *a certain time* he came into the *Market-place* at Noon-day, with a *candle* and *lantern in his hand*, and when they *asked him* what he made there in that *poſture*? He ſaid, *he did it*, as *ſeeking* for a *MAN*; and when they anſwered, that the *number* of ſuch was *great about him*, being in the *midſt of a croud of people*: His *Reply was*, Homines video, ſed virum deſidero: there were men enough indeed, he ſaid, *but among them* all, he ſaw not *the man that he looked for*. Now, *Sir*, if you be *free* (for I muſt not *impoſe*) the next time you write to Mr. *L. deſire him to ſend us word* what the *man's name* was that *Diogenes* ſought for; and if he *finds himſelf* to be at a *loſs* about it (as I *douht* he will) let him but enter *into the deſpicable Tub*, I mean, the *ſecret ſilence of* Hermes, and there he may *peradventure* ſee either *him*, or *that* which he never *ſaw* before, and be ſo far *ſatisfied with the Viſion*, as never to look any farther. Ælian. Poly-hiſt. vit. Diog. Laert.

But though this *may perhaps* ſurpriſe, or come *unexpectedly* upon Mr. *L.* yet there is

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another Friend that looks, and *longs* for *ſomething*, and to him I am *haſtening* as faſt as I can. His name Mr. *R. B.* (who ſent me a Letter, and a ſmall Book, together with yours) heavily *complaining*, not ſo much *to my ſelf*, as to *ſome other of our Friends in* London, how *negligent* and careleſs I have been in not *writing* to him according to his *expectation*. But pray, *Sir*, *the next time* you ſee him, and have *an opportunity*, be pleaſed to let him know, that *his ſpeaking and writing* may *poſſibly* be as *offenſive*, and liable to exception, as *my ſilence*, *and not writing*: And in that I deal *plainly*, and freely with him, *I do not yet ſee* what Ground or *Reaſon* he can have to *ſhew* for intereſting *himſelf* in thoſe carnal *Controverſies*, or *Combats*, or *conflicts*, or *fightings after the manner of men*, that are now *ſo hotly purſued*, to the *ſhame and ſcandal of Religion*, and all the *Profeſſors* of it, *as if they could live no where in the world without driving a mighty fierce violent trade of inconſiſtencie among themſelves*: What needs he to *concern* himſelf, or *meddle* in theſe *matters*? Having little or nothing elſe to do *that I know of*. Can't he * *ſit ſtill*, and be quiet, *waiting in* * *ſilence* upon God, as would *beſt of all* become him? Does

High Diſſentions among Profeſſors ſcandalous to Religion.

* * See *Iſ.* 30.7. *Am.*5.13. *Heb.*2.20.

Does he not *know*? Assuredly yes; he does, and *cannot* but know, *That* f *the weapons of the Christian warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations*, Reasonings, Disputations, (λογισμὸς) *and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*: And as for all other *weapons* managed by g *vain man, that would be wise, though born like the wild Asses colt*, they are altogether useless and *unprofitable* about the *matters* we mention, or *things* that we now speak of, and such as *avail not* in the least to h *the Resurrection of the dead*; rather darken and *cloud*, and eclipse, and *keep under* that *light and life of God*, that might otherwise *shine*, and *come forth* abundantly, to the i *glorifying of our Heavenly Father, and the mutual* k *edifying of one another in love.*

f 2 *Cor.* 10. 4. 5.

g *Job* 21. 12.

h 1 *Cor.* 1 32.

i *Mat.* 5 16.

k *Eph.* 4 16.

Thou O *man of God, flee these things*, says the Apostle: What things? l *Perverse Disputings of men of corrupt minds*, and *destitute of the Truth (as it is in Jesus)* supposing that the *gain* (of a little empty *breath*, in popular applause or the like) is *Godliness*; *from such withdraw thy self*, he says in his *sacred* and *serious*

l 1 *Tim.* 6. 5. 11. comp.

advice to *Timothy* his dearly beloved Son, 1. *Tim.* 6. *To the same effect* others, though perhaps not so *highly* or divinely inspired: Sir *H Wotton* was a very worthy Person, *a man of excellent parts for Learning*, and other *useful abilities* among men in his day and time, who never *spake* more *like himself*, or to *better purpose*, than when *he said*, and took it *for his Motto*, That, *Disputandi pruritus fit Ecclesiarum Scabies*: The *Itch of Disputing* is made, or becomes *the Scab of the Churches*. And when was it ever *more lamentably* upon them than now in this *Conjuncture*? What *itching and scratching* there hath been *among the several Parties* both at *home* and *abroad*, I need not tell you, *the Infamy of it is too notorious*; yea, what *resisting one another*, *even unto Blood* (*quatenus* Parties at least) *not in their* [m] *striving against sin* which would have been very *commendable*) but rather in their *striving*, and contending to *maintain* and uphold sin, in all those *fleshly* [n] *formalities* that are *sufficiently* known to have *nothing* of the *Life*, and *Power*, or *Spirit of God* in them.

Written or engraven on the plain Marble of Sir H. W. *by his own appointment*, Hic jacet hujus sententiæ primus Auctor, *Disputandi pruritus fit Ecclesiarum Scabies.* Nomen alias quære. *Lluyd.* Mem. of the Statesmen of *England* since the Reformation, *p.* 806.

m *Heb.* 12. 4.

n 2 *Tim.* 3. 5.

And yet *on they go* for all this, and are *upon their march* Jehu-like, and *furiously* enough, and many *sore Battles*, and *sad Rencounters* they

they have had of late, here and there, wherein *man* againſt *man*, and *Book* againſt *Book*, and *Party* againſt *Party* have been *bitterly* and *ſpitefully* engaged, all *fighting in the ſhadow* (as old *Hermes* ſaid) beating and *buffeting* one another (*Andabatarum more*) *blindfold* and *in the dark* ſo long, until they have *made themſelves* extremely ridiculous and *contemptible* in the *ſight and view* of all that are [o] *ſober*, and [p] *diſcreet*, and [q] *impartial*, and [r] *wiſe-hearted* among us, who *cannot* but ſee the *formal* Spirit *thus divided againſt it ſelf*, to be in its *root* and *fruit*, the very *ſame* with that which is moſt *profane* or *common* among men.

--- tantene animis cœleſtibus iræ?

o 1 *Theſ.* 5. 8.
p *Pſal.* 112. 5.
q *Jam.* 2. 1.
r *Prov.* 3. 35. *Dan.* 12. 3.

—— pudet hæc opprobria nobis, &c.

A ſhame it is for us to hear and ſee,
How ſadly the Parties diſagree.

And all this for want of yielding that *Sovereign* [s] *Power and Authority in Heaven and Earth, to that* [t] *PRINCE OF PEACE*, and bleſſed Son of God, to whom *of right it* [u] *belongs*, and peculiarly *appertains*: Hence it is that there have been ſo many *Aceldemaes*, ſo many fields of Blood, in all *Times* and *Ages*,

s *Mat.* 26. 18.
t *Pſa.* 62. 11

in this and other *Nations, Provinces,* and *Countries*, That the w *Christ of God*, the x *Anointed of the Father, that just and Holy One*, hath not only *been* y *denied*, but cruelly z *slain, and murthered*, by wicked *lawless* hands, in the *street of that* a *great City*, *which is spiritually called Sodom and Egypt*; *where also OUR LORD IS CRUCIFIED.* And the b *Man of Sin* advanced in the *interim*, and put into his *Throne*, or *Seat*, who can never *manage*, or carry on *his work*, without *abundance of blood and cruelty*; and yet not *prevail* in the issue neither, *but prevailed against* for ever, by c *Michael and his Angels*, when they come forth *conquering and to conquer*, in the *name* and *strength* of that *Great* and *Mighty* God, who is not only *Potent*, but d *Omnipotent*; not only *Mighty*, but e *Almighty.*

w *Joh.* 6. 69
x *Psal.* 45. 7.
y *Act.* 3. 14.
z *Act.* 2. 23.
a *Revel.* 11. 8.
b 2 *Thes.* 2. 3, 4.
c *Revel.* 12. 7, 8.
d *Revel.* 19. 6.
e — 15. 3.

Upon which *undoubted certainty*, How good is that of the *Psalmist*! Yea, how exceeding worthy, *even of all mens* * *acceptation*! Let not the *Rulers*, or *Potentates*, or Great Ones of the *Earth* (to whom he there in a *special* manner directs his speech) think it any *disparagement* to them, or *any whit* below them, to *stoop and bow before it*, lest *inevitable* ruine *attend* them, for their *neglecting* or *refusing*

* 1 *Tim.* 1. 15.

ſing ſo to do: *Be wiſe now therefore,* f *O ye Kings,* he ſays, *be inſtructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling; kiſs the Son leſt he be angry, and ye periſh* from the g *Way* (the *Truth*, and the *Life*,) When his *wrath is kindled but a little*; what then? *A ſhort elliptick phraſe*, implying, *That as contraries do beſt illuſtrate, and ſet forth one another*, ſo none ſo *accurſed*, or unſpeakably *miſerable*, as they who fall into *a way of* contradiction, or *courſe* of abſolute contrariety, to, *Bleſſed are all they that put their truſt in him.* If no *Creatures* under *Heaven* be in ſo *low*, and *mean*, and *baſe*, and *deformed*, and *dangerous*, and *ruinous a condition*, as they *who draw back unto perdition, according to the rate of the* i *Son of Perdition, by an evil heart of unbelief*: then it muſt needs *follow* by the *Rule* we are upon, That *none ſo exceedingly bleſſed and happy as they, who are* k *taught of God*, and inabled thereby *to* l *believe unto the ſaving of the Soul. And upon* that *account*, be it *ſeriouſly* conſidered of, by your ſelf, *Sir*, and *accordingly* by us all, that being the *Apoſtle*, after he had *freely* and fully *debated* all matters of *outward Order*, concludes, *That* m *neither circumciſion availeth any thing, nor uncircumciſion*

f *Pſal.* 2. 10. 11. 12.

g *Joh.* 14. 6.

Contraria juxta ſe poſita magis elucteſcunt.

h *Heb.* 10. 39.

i 2 *Theſ.* 2. 3.

k *Iſ.* 54. 13. *Joh.* 6. 45.

l *Heb.* 10. 39.

m *Gal.* 5. 6.

sion, but faith which worketh by love; since there is not any thing *under a Form*, or elsewhere to be *met with* (among the *circumcised*, or the *uncircumcised*) that can *profit* in the least, *avail*, or *signifie*, *without* n *faith towards God, and* o *love to one another.*

n *Heb.* 11. 6. *Mark* 9. 23. *Eph.* 5. 8. 1 *Pet.* 1. 5. o *Rom.* 13. 10. 1 *Cor.* 13. 13. *Col.* 3. 14. p *Jam.* 1. 20. q *Rom.* 14. 17. * So called, *Jam.* 3. 14. t *Rom.* 13. 8.

Were I but *worthy*, or any way fit to be an *Adviser* to the several *Partyships* among us: I would *hereupon* in a *fair* and *friendly way suggest* thus much unto them, that as their *crossing* and *contradicting*, and *disturbing* (especially *their hating and being angry with one another*) can never do any good (*for the* p *wrath of man works not the righteousness of God*) so let them *duly* and timely *consider*, how much in *opposing* and *gainsaying* one another, *on this manner* they must needs *oppose* and *gainsay* the *mind* and *will of God*, whose q *Kingdom is Righteousness and Peace, and Joy in the Holy Ghost, and that hath nothing at all* of that *strife* and *contention* in it, that now we *speak* of; more especially let them *take heed*, that by their * *bitter zeal* and *animosities* they *ingage* not too far, or *stand not out* too long, upon *a stubborn disobedience* to that *great counsel* and *command of* t *Love* (upon which so much of a *Christian course* depends) lest they all *perish*, and *fall thereby*

thereby into the ſame condemnation: See to this *purpoſe* Jam. 3. 1. where the words are, [r] *My Brethren, be not many Maſters*, that is, *do not that* which *love forbids*, who [t] *vaunteth not her ſelf*: Be not too *Magiſterial* in obtruding, or impoſing *your own ſentiments* in point of *Opinion* (and that ſome call *Religion*) leſt ye *receive* thereby *the greater condemnation*, as there it follows.

[r] *Jam.* 0. 1. Expl.
[t] 1 *Cor.* 13. 4.

Before I *remove* or go quite off *from hence*, let me *put you in mind*, Sir, or be your *Remembrancer once for all*, of that moſt *excellent* and ſeaſonable *Advertiſement* which our *Apoſtle* (yea, our *Great* [u] *Apoſtle*) gives us by the *mouth* or *hand writing* of *Paul in one of his Epiſtles*, which I take to be ſo *pertinent* and *pretious*, in oppoſition to all the monſtrous *debaucheries* and *follies*, and *vanities* of this Age, that the *Dawnings* of it among us *would* be more than *Aurora-like* when ready to *bring forth the Sun*, or the *Sun* to *bring forth the Spring*, or the *Spring* the varieties of all the *whole* Creation. The *Place* that I mean is, *Rom.* 13. from *v* 12. and ſo on, where it is thus *recorded*, and *written* for our Admonition, *The night is far ſpent, the day is at hand, let us therefore caſt off the works of darkneſs, and let*

[u] *Heb* 3 1.

Rom. 13. 12, 13, 14.

us

~~us therefore cast off the works of darkness,~~ and let us put on the Armour of light, let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. May the Great [x] Interpreter, one of a thousand, the chief [y] Shepherd and [z] Feeder of Israel be intreated, and prevailed with, to lead us into the life and power, into the truth and substance of all this, or of this all, which will otherwise be but vainly read, or talked of among the people.

But, Sir, one thing more I must add, and it shall be the Coronis or Conclusion of the whole, for I may not pass, so much as a seemeng neglect, upon that truly [a] noble and Right [b] Honorable [c] Lady with [*] whom you reside, who hath made us both happy (your self especially) in the injoyment of her Acquaintance, as an eminent Patern of that eternal excellencie that God communicated with his people in, when he makes them his [e] Sons and Daughters: Let me therefore intreat you to favour me so far, as to pay my due respects in full to her Honour; and so much the rather, because you know, that I am not in a capacity of doing it [*] my self, at such

x Job 33 23
y Gen. 49. 24. Psal 23. 1. Heb. 13. 20
z Is 40. 11. Ezek 34. 23. Joh. 10. 11.
a Act. 17. 11.
b 1 Sam. 2. 30.
c 3 Epist. Joh. 1. 2.
* The most excellent Lady Sophia with whom the most noble and learned Aristobulus dwells.
d Is. 60. 15.
e 1 Cor. 6. 18.
* Man of himself at the greatest distance from the knowledge of God in Christ, and greatest enemy thereunto.

ſuch a *diſtance*; withal, pray let the *ſervice be attended* with an humble *intimation*, that I do with much *veneration*, and *ſubmiſſion to the Divine Will* congratulate *that acceſs of Dignity*, lately *put upon her even* by the *Apoſtle* himſelf, where he lays his *Commands* upon us, to [f] *Honour Widows that are Widows indeed*, that is, ſuch as have been *lawfully looſed*, or rightfully *diſobliged* from all manner of *Compacts*, *Agreements*, or *Combinations* in the fleſh, to be *totally affianced* or *eſpouſed*, to * *that* [g] *one Husband*, who always [h] *loves*, and never *hates*, ~~and~~ *ever* [i] *lives* to God *in the Spirit*, and never *dies* to any thing but the *fleſh*: And this is that [k] *Marriage that I look upon as honourable indeed, and the bed that is undefiled*; and as for thoſe *Whoremongers* and *Adulterers*, or *Fornicators of this world* (* filthy vile perſons) that can *eaſily*, and without *remorſe* proſtitute their *Souls*, their *Bodies*, their *Eſtates*, their *Reputations*, any thing, *every thing* (be it either *Sacred* or *Civil*) to their own *prodigious* and unbridled *luſts*, *let God alone to judge them*, and to *make* it *appear* what *they* are, *as he daily does*, and will *do it*, more and more, *to the praiſe of his holy Name*, and the *great* and ſingular *incouragement* of all thoſe that have *a ſecret Antipathy*,

f 1 *Tim.* 5. 8.

* *Vidua non Viduata.* Take this in the largeſt ſenſe, putting no confinement upon *Luſts of the fleſh*.

g 2 *Cor.* 11. 2.

h *Jer.* 31. 3. *Mal.* 1. 2.

i *Heb* 7. 25. *Rom* 6. 10.

k *Heb.* 13. 4. * *Rev.* 22. 11. *Iſa.* 32. 6.

well and truly *fixed* and *eſtabliſhed* in them *againſt all ſuch lewd, and lowd-crying Abominations*: In the *mean time*, or while this is doing, according to the *counſel* and *care that God takes* of his own *Affairs*, what *ſhall* we *write* upon the *Premiſes*, but *Hinc Lachrymæ*? or that doleful ſaying of the Prophet, [l] *This is a Lamentation, and ſhall be for a lamentation*, ſo long as it does continue.

l *Ezek.* 19. 14.

And now, *Sir*, *that* you have *occaſionally* drawn me *forth* to this *length*, that is not *ordinary* with me in *things of this nature*. If what I have *written*, may in the leaſt *refreſh*, *delight*, or *do you good*, as a furtherance of *your* [m] *Joy*, your [n] *Peace*, your [o] *Reſt* in God, it *ſtands* as *a diſh ready dreſſed* upon the *Table* before you, and *having told* you that you are *kindly* and heartily *welcome* to it; I do *accordingly* bid you [p] *Farewell*.

m *Neh.* 8. 10
n *Mic.* 5. 15.
o *Pſal.* 11. 6, 7.
p 2 *Cor.* 13. 11.

Yours, and every one's that loves and walks in the truth, as it is in our bleſſed Lord Jeſus:

Erimaſtix Philalethes,

R. C. P.

Dated from *Bethel*, near the Pool of *Bethesda*, in the Land of our *Immanuel*, where the *Angel* gives it in upon Oath *That time ſhall be no more*, Apoc. 10. Or *where* all things are *meaſured according* to the *account of God*, and not *according* to the *ſhallow Regiſter* of *Mans Day* and *Time*.

A Postscript TO THE READER.

Courteous Reader:

IF the [a] *scales of ignorance* be *fallen* from *thine eyes*, and the *care* of thy *Native Country* so *dear* to thee, as it *should* and ought to be, [b] *thy Spirit* must needs be *stirred* (as *Pauls* was at *Athens*) to see the poor *distressed Nation* so mightily *over-run* with Formality on the *one hand*, and *Profaneness* on the *other*, both *combining* in their *Rise* and *Progress* to *ruine* and *undo* the people; whilst they *openly proclaim to all* the world, and *testifie* at *length* to our *very faces*, the *va-*

[a] Act. 9. 18.

[b] 17. 16.

nity of our *contending* about our *Religious* Intereſts, and that we have *fought* in the *ſhadow*, ſo long *till we have loſt the Subſtance.*

And yet *although* it be true, that of all *Pilots*, he had *need* to be the moſt *skilful* that ſhall *undertake* to guide and *carry the Ship ſecurely*, and let her *fall down* into a *ſafe* and *even courſe* between *Scylla* and *Charybdis*, or theſe two dangerous *Rocks* of Formality and Profaneneſs; conſidering *likewiſe* that of all *Paſſengers* or *Travellers* under *Heaven*, either by *Sea* or *Land*, none have *more need* of an able *Convoy*, or [c] *mighty Defence* upon them, than ſuch as are *obnoxious*, or in danger to be *ſet upon* by theſe *two potent Armies* of Formality and Profaneneſs (always in a readineſs on the *Frontiers* of Chriſtianity) under whoſe *Conduct*, and in whoſe *Magazines*

[c] *Iſa.* 4. 5.

zines lie *enveloped* all the *Counſels*, and *Contrivances*, and *Inſtruments* and *Executions* of *Cruelty* and *Confuſion*, of *Miſchief* and *Sorrow* that ever the *World* heard of.

Notwithſtanding *all this*, and what elſe might be *farther mentioned*, look what the *Prophet mentions* in that *formidable* inſtance of [d] *Syria's* being *confederate* with *Ephraim* (*when the hearts of the people were moved as the trees of the wood are moved with the wind*) that's ſtill in *uſe*, and chiefly to be *regarded*; *Take heed, and be quiet*, he ſays, and then *fear not*, neither be *faint-hearted*, for the *two tails* of theſe *ſmoaking firebrands*, or portentous *blazing Comets* Formality and Profaneneſs. [d] *Iſa.* 7. 2. 4.

For albeit like *Jannes* and *Jambres*, and the reſt *of that Society*, they (both) *muſter* up all their *might*, and bring *forth* all their *ſtock* of *Policy* and *Power* to *withſtand* the true *Moſes*, or hinder the [e] *riſing Sun*, yet ſhall they [f] *proceed* no *farther*, when once *their folly ſhall be made manifeſt* to all men, as *theirs* alſo was. [e] *Mal.* 4. 2. [f] 2 *Tim.* 3. 8. 9.

Whereunto if this *ſmall Epiſtle*, or ſlender *Intimation* thereby *ſuggeſted*, may but in the leaſt be *ſubſervient*, or any way *advantageous*, *let*

let God have the Praiſe, and his People the be-
nefit of it, which will *fully* and exactly *anſwer* the *End*, or *Deſigne* of this *Publication*: whereby *nothing* is more *deſired* than *to ſee the Life of the LORD JESUS EXALTED*, in the *voiding* of *theſe things*, *and his own way of WORSHIP and ADMINISTRATIONS exer-*
g *Joh.* 4.24. *ciſed and put in practiſe* g *IN SPIRIT AND TRUTH among us.*

h *Revel.* 22. 20. Even ſo, h *Come Lord Jeſus, Come quickly.*
i *Iſa.*66.22. Making the i *Heavens* and the *Earth*, and *all*
2 *Pet.*3. 13. *things* new; k *Revealing* to us the *abundance*
*Revel.*21, 1-5. of *Truth and Peace*; l *Reſtoring*, m *renewing*,
k *Jer.* 33. 6. and *filling* the n *face* of the *World* with the
l *Act.*3.21. *knowledge*, and *love*, and *fear* of the *Lord*, as
m *Pſal.*104. 30. o the *waters cover the Sea*; when our *fleſh*, or
n *Iſ.*27.6. tired-out *condition* ſhall p *reſt in hope*, and
o 11.9. q *Times* of *refreſhing* come *from* that r *Beati-*
p *Pſ.*16 9. *fical Viſion*, or moſt *calm* and *ſerene* ſ *Preſence*,
q *Act.*3.19. that hath *fulneſs of Joy* in it, and *everlaſting*
r *Job* 42. 5. *Pleaſure*. Even ſo, Amen.
ſ *Pſ.* 16. 11.

Jer. 51. 7.

Babylon detected. Babylon hath been a golden Cup in the Lords hand, that made all the Earth drunken: the Nations have drunken of her wine, therefore the Nations are mad.

Pſal.

Pſal. 87. 5, 6.

And of Sion it ſhall be ſaid, This and that man was born in her; and the Higheſt himſelf ſhall eſtabliſh her. *Sion exalted.*

The Lord ſhall count, when he writeth up the people: that this man was born there *Selah.*

In thy light we ſee light, *Pſal.* 36. 9.

FINIS:

OR,

THE END

of all things is at hand: Be ye therefore ſober and watch unto Prayer: But above all things, have fervent love among your ſelves; for love will cover the multitude of ſins, and both timely correct, and totally expunge, or wipe out all the 1 *Pet.* 4. 7. 8.

ERRATA

that may be found in the Author or his Book, the Workman or the Work.

The

2 Cor. 5. 14. The love of Christ constraineth us thus to judge: that if One died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

AMEN. HALELUJAH.

Which being Interpreted, is,

PRAISE YE GOD.